

quoted in which a cataract of the eye was cured by inserting brass filings into the affected organ. To impress upon the mind of the patient the divine nature of his medicine, the medicine man adds to the efficacy of his remedy mysterious pantomimes, contortions of the body and features, always to a drum accompaniment. If the patient is affected with a serious ailment, he places a paper or bark figure on the ground, and, while the patient is held over it, he fires a gun, by which act the sickness passes into the image in the ground and is killed by the discharge of the gun. They claim that all this power is received from the Great Spirit, who confers upon them a spiritual medicine so powerful that they can kill at will, resuscitate the dead, and cure the sick. This spiritual medicine is represented by anything that strikes the fancy, as a bunch of feathers, a claw, a bird, or the head of an animal.

When a council is held, a barricade is erected in the form of an ellipse, and a tent is raised at each end of the inclosure, one for the high priests or medicine men, and the other for ten men who have been selected to keep order and conduct the ceremony, acting as a sort of police. The high priest, from his seat in the medicine tent, appoints four assistants, one bearing a drum, one a pillow and stick, one a rattle, and the last assisting by grunting. A big drum in the centre of the circle is being constantly beaten by several drummers. The high priest then speaks to them of the holy dance which was founded centuries ago, and tells them of the power of the medicine of their ancestors, and warning skeptics not to scoff at them or their craft, as they have the power of thrusting a claw or stone through the body of any one at will, causing instant death. In proof of this assertion, he calls one of his assistants to him and points toward him with the medicine bag, at the same instant puffing at him with his lips, whereupon the assistant falls to the ground apparently senseless. Then the priest salaams to the four points of the compass, and invokes the Great Spirit to aid him and the other members present in bringing the dead brother to life. The drums are then beaten and a frantic dance is begun, when the lifeless form gradually returns to consciousness and spits into his hand a mass of froth and blood, in which is found a claw or a stone. The high priest now dances around the circle, and waving his medicine bag blows upon some one else, who, in the same manner, falls to the ground senseless. The chief continues, and the "dead men," reviving, assist in shooting others, until the inclosure is full of howling savages dancing, yelling and shooting each other. The dancing is kept up in the most frantic manner. After a certain length of time the four assistants, who have been trotting around the ring faster and faster, form in line, and after advancing and retreating several times, thrust the instrument into the hands of others who become their

successors and then take seats, and now represent the gods of the north, south, east, and west, the high priest representing the Great Spirit, or Wan - kan - tan - ke.

When a new member is initiated, he is taken into the council tent for instructions, which are secret. He is then stripped of his clothing, excepting an apron about his loins and moccasins on his feet. He is then painted entirely black except a small red spot between his shoulders. The candidate is exhorted to be good, and is told that his medicine will be correspondingly powerful, and he must also give a feast once a year. If he does not, he will meet with misfortunes, sickness, or death. The medicine man, approaching him from the east, describes the course of the sun with the medicine bag, and bowing to the four points of the compass, mutters an incantation, and thrusting the bag toward him says, "There goes the spirit." The candidate then falls prostrate, and blankets, skins, ornaments, etc., are thrown as offerings over the candidate. At command of the high priest the novice recovers and is presented with the medicine bag, becoming a recognized member of the order. After these ceremonies the feast begins, and the food which has been cooking before the tent of the assistants is distributed among the people. The dance lasts from daybreak to daybreak of the following, and as these dances are frequently given in winter with the thermometer often below zero, it may easily be imagined how the candidates must suffer, clad as they are in a coat of paint. It is generally understood that the members of the order have secret signs and passes, but the penalty of exposure is so sure and swift that none of the secrets are ever divulged. There are well known instances in which indiscreet members have mysteriously but permanently disappeared, at the instance, it is supposed, of the medicine men.—*Scientific American*.

CURRENT EVENTS.

Edmunds Law Prosecutions.

Wm. Butler of Marriotts was arrested by Deputy McLellan on the 14th inst. on the charge of unlawful cohabitation and taken before Commissioner Cross. The examination was continued until the 15th, when he was discharged, as the evidence disproved the charge. H. H. Rollop appeared for the defendant.—*Ogden Standard*.

Hon. Samuel R. Thurman was arrested about midnight of the 16th, at Provo, on a charge of unlawful cohabitation. His examination took place next day, when he was required by the commissioner to give \$1,000 bail to await the action of the grand jury. Miss Victoria Hodgert, who is claimed to be the plural wife, gave \$300 bonds for her appearance.

AMONG our regular dispatches was the following:

Chattanooga, Tenn., Aug. 16.—Elder William Spry, alias Franklin

Hamour, who has been in this city for more than twelve years working up Mormon converts, was arrested today by United States Marshal Sharp on a warrant issued from the United States Court at Salt Lake City for bigamy. He was placed in jail and will be taken to Utah tomorrow.

Either there is some mistake in the telegram or the officer has made a great blunder. Elder William Spry has never used an alias, and he is not a bigamist or polygamist. He is well known here as a reliable and worthy young man though at present a bachelor. It would be really refreshing if the press at a distance would once in a while publish something reliable about the "Mormons." If Elder Spry has really been arrested as described, he will have a good opening for an action for damages. But the officers here know nothing of the matter, and it is probably nothing but another anti-"Mormon" sensation.

Elder Wm. Spry, who was arrested in Tennessee on Aug. 16 on a telegram from the United States marshal here, has probably been released. The officer wanted Frank Heymore, who was said to be in Tennessee, and sent a description. On this the arrest of Brother Spry was made, the Tennessee officials concluding that he was the person desired. They were, however, greatly mistaken.

Home from the States.

Elder James B. Morrison, of Richfield, Sevier County, arrived in this city on August 13th, upon his return from a mission. He started on the first of May, 1888, and first went to the Northwestern States mission and to the Iowa Conference. For one year he labored in Nebraska, and since May last had been located in Missouri. On the whole Elder Morrison and his co-workers did not meet with so much encouragement as could have been wished. The Elders were received with coldness by the people of Nebraska, where a great many foreigners, chiefly Germans, are now settled. On several occasions the Elders were threatened and their meetings disturbed, but violence was not resorted to. Notwithstanding these drawbacks the Elders are not discouraged, and those who still remain behind are pushing their work diligently.

Elder Morrison was in the enjoyment of good health until July last, when he was attacked with malarial fever and has been released from his mission by President J. E. Booth on account of continued sickness.

There are now 100,000 Americans traveling in Europe, and it is estimated in the *Financial Chronicle* that they spend there an average of \$1000 each per year. This estimate is low, but it makes \$100,000,000 a year withdrawn from circulation in the United States and affects the balance of trade not taken into account in the official reports, which show we are about holding our own.